D618
C532

JAN 12 1955

The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XXI NOVEMBER 1, 1954 No. 4

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 20, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

UNITED THEOLOGICAL SEMINARY LIBRARY

JUSTIFICATION BY FAITH

[The following sermon was given by Professor J. Coert Rylaarsdam, chairman of the biblical field and associate professor of Old Testament theology, Federated Theological Faculty, at the opening convocation, Autumn Quarter, of the Federated Theological Schools.—EDITOR'S NOTE.]

THE Scripture lessons this evening reminded us that for the Bible and the Christian faith is the central act of life. It is the pivot on which life turns. Faith, not in ourselves, but in a more constant stability and purpose in relation to which our lives make sense. Faith in the living God whom we know in Jesus Christ, says the Bible. Faith is trust; it is commitment. Faith is that act of the whole self upon which our freedom for responsibility and action depends.

The Ninetieth Psalm does not use the word "faith." It talks about God as man's home (or refuge). "Lord, thou hast been our dwelling place in all generations." The poet looks upon life as a fearful pilgrimage. Life is warfare against terrible odds. Violence, evil, and apparent defeat stalk human experience. Life's brevity mocks man's hopes:

> The years of our life are threescore years and ten,
> or even by reason of strength fourscore;
> yet their span is but toil and trouble;
> they are soon gone and we fly away.

The voyage of life is a fearful passage. Will the pilgrim ever reach port? And then in a great act of faith and commitment he is suddenly at home: "Establish Thou the work of our hands; yea, the work of our hands, establish Thou it." In that act of faith with which he ends his psalm this ancient Jew could go on as a pilgrim. With purpose instead of despair he could take up again the apparently uneven battle of life.

From the New Testament we heard that portion of St. Paul's writing famous because it became the source for the central slogan of the Reformation: "We . . . know that a man is not justified by works of the Law, but through faith in Jesus Christ." Not justified, not made righteous, not saved, not set free to live creatively. Not by the works of the law which are the sum of human experience, ingenuity, and know-how. Man is set free by faith, not by deeds.

I

Now, at first glance, the fact that the Bible makes the act of faith central for life seems quite natural—almost commonplace, in fact. Not faith in God as we know him in Jesus Christ, perhaps; but at least faith in some stability or power with a constancy, an authority, and a permanence greater than our own. After all, who are we? Here today and gone tomorrow. We are such minute specks in the cosmic whole. We are only a specific instance in a structure of natural processes that goes on and on. But, even in relation to men and history, who are we? We are the heirs of the generations. We drink from wells that we did not dig. We live in houses that we did not build. We are nourished by the oil and the wine of the orchards and vineyards we did not plant.

Yes, at first glance it would seem almost natural that man should live by faith in the living God or at least in some stability greater than himself. But actually he is constantly under the temptation not to do so. Man is a creative individual with the gift, however limited, for ordering men and nature to suit his own purposes. He has a sense of responsibility about the outcome of his plans. In the day-by-day activities of his life man is busy in a world he himself has made, too busy or too indifferent to consider what lies outside of it. What is more, in a given generation even a whole nation may be so wrapped up in its activities, its achievements, and its power that it tends to deny its indebtedness or its need for faith in anything but itself. Americans should know this; we are the rugged individualists. This is the land of self-made men; and this is the American century. So the need for faith is always being obscured both by man's creative capacity and by the demand upon him for being concretely responsible in every moment of his daily round.

But let us go back to the story of faith in its more specifically Christian dimension and setting. We just reminded you of the Protestant slogan: "Justification by faith." The century of the Reformation was the century in which Christians were burdened by the problem of man's moral depravity, his sin. How was man to become morally free and acceptable before

God? "Let him trust a God who is good and merciful." Yes, on that all agreed. But how would this trust be realized? In a process of sanctification in which man, aided by the sacramental graces of the church, through systematic effort, self-discipline, and good works could attain a state of acceptability and even sainthood, said the Catholics. "No," said Luther and the Protestants; "by faith alone." God accepts man, not at the end of a process, as a saint, but at the beginning, as a sinner. In fact, there is no process and there are no saints.

Sanctification versus justification; so it says in the histories of dogma. But man's sense of responsibility for his own destiny and his creative preoccupation with his own affairs did not let it stand that way in real life. One could hazard the guess that the *sola fide* of Luther did not set men free fully—both as sinners and as men created in the image of God—much beyond the lifetime of the Reformer himself. Quite unintentionally, perhaps, the second-generation architects of the Reformation left the impression that the call to justification by faith was inimical to man in his manhood as creative and responsible intelligence. So it was not simply man's self-centeredness but also the incompleteness of the doctrine of justification as stated that brought about its breakdown in Protestantism. But it did break down. For the last two hundred years or so, mostly under the impact of the Enlightenment and of what is known as Pietism—and also much earlier in various types of theocratic Calvinism—what was called "sanctification" at the time of the Reformation has again become the center of concern for most of Protestantism, especially in America. And, partly because it is not controlled by an authoritative church, partly because it partakes so deeply of the Spirit of the Enlightenment, the man-centered quality of this post-Protestant type of sanctification is often such as to make Rome shudder and begin to talk like Luther.

Last Sunday I went to a church I had never been in before and knew nothing about. The topic for the sermon was "Being Good Sportsmen." This was in honor of the impending football season. Who is a good sportsman? Anyone who really likes the game and plays it. What's the game? Trying to live the Christian life and helping to make the world Christian. How do you play? You play according to the rules. The rules were not itemized, but it was pointed out that they were "all right here, in the book." It was also pointed out that the morals of American youth today left something to be desired. So, for double emphasis, play according to the rules. Finally, what do you get out of being a good sportsman? A reward from

the Captain: a healthier, happier, more successful life right here and now; and at the end you'll join the Captain and all the other old players. Ah, yes, sanctification is back. Faith is obscured by works. An optimistic facile idealism still hopes to "build Jerusalem in England's green and pleasant land"—and sometimes it isn't even "Jerusalem" but the city of man. But the more penetrating eyes of the poets and prophets in our time are reading out to us the other side of this coin; and the words are cynicism and despair. The reaction to being overly concerned is to try desperately not to care at all. As Paul Tillich has pointed out, the waning of faith in our age discloses a fundamental anxiety analogous to the anxiety of the age of the Reformation. That was the anxiety of guilt; ours is the anxiety of nonbeing.

II

For two hundred years and more there has been this progressive drift from justification to sanctification: from faith to works, from trust to piety, from God to man, from history to sociology, and from philosophy and theology to psychology and morals. Ever more deeply the mass psyche of our Protestant Christian world reflects the impact of the drift. Let us look at some of the results.

In the first place, it is typical of our time that people are highly self-conscious about their acceptance by society. This is the common testimony of social psychologists. Our own Professor Riesman has called this the era of the outer-directed as over against the inner-directed man. People today, he says, make their decisions in terms of what they perceive to be the tendency of the crowd. They are governed, as it were, by a radar-like device from without rather than by some gyroscope-like device from within. The key word is "acceptance." People want to belong—to people. They are lonely. They talk a great deal about community—community on the horizontal human level. What they seek is a community of the like-minded, a community in which each person sees in every other the reflected image of himself as he conceives himself ideally. There is a great predilection for what are called "in-groups." It is, I think, by no means accidental that the multiplication of institutional divisions in Protestantism has run *pari passu* with this drift to man-centered sanctification: little gathered Zions of overly earnest men for whom community consists in common experience, common activities, a common discipline—or even a common socioeconomic status or a common racial or national identity rather than in a common faith in

the Christian God who sets men free not because but irrespective of whether they drink cocktails or rot-gut.

A second aspect of this post-Protestant drift is that it is overly precious and at times neurotic in its concern for moral values and moral decisions. Men's freedom and obligation of choice have become a burden almost too heavy to bear. What's right? What's wrong? Life hangs upon our choice. How can we be sure? George Santayana, the famous Harvard philosopher, wrote a novel about this which he called *The Last Puritan*. The problem of this last Puritan was that he was equipped with an ever increasingly sensitive conscience but had to make his decisions in a context of ever decreasing objective criteria. We should add, however, that it is not just the subjective nature of our decisions but also the eschatological importance we attach to them that produces these neurotic jitters. Should I read the *Chicago Tribune* or not? Is premarital sex activity good or bad? It is probable that, if the answers to questions such as these were not given the quality of saving revelation, the *Tribune* would have a smaller subscription list than it does—or a greater, whichever makes for common sense. In any case, the damage to those who erred would be much less. But our moral judgments can be given a relative status only if we believe in justification by faith and not by works. Do not get me wrong: much of beauty and much of moral value has come to us as the fruit of an ardent moral concern. But they cannot exist forever in a hothouse. Unless they are naturalized in a world in which men live by faith in an ultimate resource that is the custodian—but also the judge—of our values, they will either be crushed by violence or smothered by their self-styled creators.

A third result of the drift from justification by faith to justification by works is the defensive inflexibility that is operative in so much of our political thinking. To be sure, we are in the midst of the mood and temper of a short-cycle political reaction: we expect the pendulum to swing back. But sometimes a sober assessment of the situation makes one wonder whether it can. In its mass impact Protestantism offers little leverage in this respect. On the contrary! Oh, to be sure, there is an occasional prophet, and the National Council of Churches has its periodic resolutions. But these hardly reflect the outlook of the laity or of even large sections of the clergy. The American way must be preserved, we are told. And this way is presented as a set of rules and forms rather than as a faith and a spirit or even a set of general principles. The American way is the form of things

as they are; it is political democracy and not economic democracy. It is free enterprise but not public control. For all I know, this may be so; but cannot we discuss it without being called Communists? This inflexible defensiveness is not conservatism; it is fear. It is the fear of a generation that deifies the work of its own hands because it has forgotten that it must be justified by faith. Abroad our inflexible defensiveness has become the despair of the diplomats. They cannot figure out what we want. But we give the impression of knowing precisely what God wants, how he wants it, and when he wants it. We have forgotten how to live and proceed tentatively in relation to the power struggles of mankind, because we think they are wholly at our disposal. We forget that also in this we must be justified by faith—by faith in a God who overrules in the affairs of men and who makes even the wrath of men to praise him. So Luce applauds Dulles for his moral absolutes and *Life* castigates even Professor Butterfield as a moral delinquent. We do not live by faith, and so we lose our capacity for mobility. Yet, under God, the world moves on, and soon our little schemes will be out of date. Even politically, we must be saved by faith. "Lord, thou hast been our dwelling place in all generations."

III

This is the beginning of a new academic year. For many of you it is much more: it is an entirely new chapter in life. You have decided to study theology, and so you have struck out on a wholly new road. You have closed a lot of other doors more or less firmly; you have turned your back on other possibilities. Some of you must have hesitated in all this. Your reluctance probably came not so much from the attraction of the paths you rejected as from your uncertainty about the path you chose. You must have thought: "How many are the relativities in relation to which I must make this definitive step; what a web of intangibles! How impossible to predict the outcome!" You were reminded, perhaps, that—like all of us—you are a pilgrim, far from home and never sure of the way. But you made your definitive decision. You made it in faith—as though you were at home.

Oh, to be sure, you sought all sorts of practical guidance, and that was right. You asked questions. You talked with trusted counselors. You consulted your feelings. You felt the pulse of the world. You looked at the social, religious, and cultural situation. Maybe you took some aptitude tests or listened to a dean on tour. If you have a wife, you must have discussed it with her, and you may have been frustrated because she would not tell

you what to do. You may have prayed about your decision—I hope you did, for prayer is the sign and seal of faith—and then you said, "How does God answer prayer?" But, in the last analysis, the decision was yours. You made it in faith, or it is no decision at all. You made it against the background, even under the compulsion, of some ultimate stability that for you is more constant and more significant than even the significant step you have taken. You are justified; you are set free—by faith. For this moment I shall not ask about the object of your faith more precisely, though that is immensely important, for upon it depends the fulness of your justification. But if this has been your story, or something like it, if you have made a decision in faith, you have been existentially reminded that man's prowess and power are not so central as the grace of faith and trust. You have just again seen at first hand that all venture and all action depend on faith.

I can wish you no greater good on your new path than that in your onward pilgrimage you remember that you are justified by faith. For, note well: you are still a pilgrim. You must still struggle in the warfare of life. Like the psalmist, you may find the warfare hard, or you may relish the struggle. In any case, you remain a person of creative purpose seeking to build a world of his own and endowed with a sense of responsibility and destiny. That is good; it is the gift of God. You are also, as I, the child of a generation that is man-centered and bent on a man-made perfection. That means that you are open to the double temptation of flippancy and cynicism, on the one hand, and of overneurotic concern for acceptance and success, on the other.

You have come to study theology. This is the day of theological reconstruction. As we have seen, the task of reconciling the primacy of faith with the legitimacy of man's innate concern for meaning, value, and freedom is a part of the unfinished business that has brought Protestant Christianity to its current unhappy impasse. You have come to seek intellectual clarification about the nature and work of the living God who sets you free, by whom you are justified. In the midst of your search let each of you put your faith in him who is its object and not in the search. Then, together, you will be more than a community of inquiry; you will be a community of faith, manifesting the church of the living God in a common trust and a common worship. If in the course of your participation in this enterprise of theological clarification and reconstruction you can say with St. Augustine, "In his will is our peace," saying it with the widest intellectual com-

prehension and yet without any sense of doing violence to the fulness of man's humanity with all its possibility and power, then in you the enterprise will have reached its goal. Then with the pilgrim psalmist you will be able to say in faith, "Establish Thou the work of our hands; yea, the work of our hands, establish Thou it." So be it.

J. Coert Rylaarsdam

Graham Taylor Chapel
September 24, 1954

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Autumn Quarter is 338. This compares with 300 for the Autumn Quarter, 1953, an increase of over 10 per cent. Of this total number for the current quarter, 178 are registered in the Divinity School, 130 in the Chicago Theological Seminary, 11 in the Disciples Divinity House, and 19 in the Meadville Theological School. Degrees sought in the Divinity School are: Ph.D., 93; B.D., 61; M.A., 20.

CONVOCATION

At the Summer Convocation, August 27, 1954, the following degrees were conferred:

Bachelor of Divinity:

VLADIMIR STAKHY BORICHEVSKY
A.B., Columbia University, 1942

Doctor of Philosophy:

GORDON EDMUND JACKSON
A.B., Monmouth College, 1940
B.Th., Pittsburgh-Xenia Theological Seminary, 1943

CLIFFORD HAVELOCK MURPHY
A.B., McMaster University, 1933
A.M., University of Chicago, 1941

THE DIVINITY SCHOOL MAN-OF-THE-YEAR

Each year the Divinity School nominates a man from the School's alumni to be honored as the man-of-the-year on the occasion of the annual dinner-meeting of the Baptist Theological Union. The man selected for this honor is one who has done outstanding work as a Christian leader and who has particularly distinguished himself in his effort to exemplify the principles of inquiry and growth which characterized his experience during the days he was a student in the Divinity School. The elected man-of-the-year is invited to attend the B.T.U. dinner and to respond to the citation presented in behalf of the B.T.U. Board.

At the dinner this year, October 20, the recipient of this honor was William Henry Bernhardt, Ph.D. '28, professor of philosophy of religion and theology at the Iliff School of Theology, Denver, Colorado, where Dr. Bernhardt has been teaching for a quarter of a century.

CITATION

A native of Chicago who has lived his life and has chosen to fulfil his destiny in the Midwest and Rocky Mountain regions; an able and outstanding son of Methodism who has been nurtured in its churches and educated in its schools at Nebraska Wesleyan, Northwestern, and Garrett Biblical Institute and who has repaid his debt to his inheritance by the rigorous and critical use of his talents in its educational institutions at Central College, the University of Denver, and Iliff; an ordained minister who at different times and for various periods has served Methodist churches at River Forest, Chicago, and Denver; a strong and loyal alumnus of The Divinity School of The University of Chicago whose primary calling has been to the teaching ministry, a calling to which he has responded with humility and joy, and a ministry which he has undertaken with ability and diligence and carried through with distinction; an alumnus who in his theological thought and teaching has embodied in a thoroughgoing manner the spirit and disciplines of his

graduate study; a Christian educator whose academic career has been centered at The Iliff School of Theology, where he has faithfully and successfully labored for a quarter of a century; an educator who has had as his principal task in that seminary the educating of young men and women for the pastoral ministry and other types of Christian work and who, in the fufilment of this obligation, has been such a decisive spirit in guiding and shaping the life and thought of the school that Iliff has become recognized as a firm exponent of a liberal Christian outlook; a wise and patient teacher who for countless students has epitomized the function of critical intelligence and informed scholarship in religious thinking and exemplified the close relationship between faith and reason; a teacher of whom students and alumni alike speak with respect, affection, and gratitude; a committed servant of Iliff who has preached in its constituent churches, edited and written numerous articles for its journal, and served as its acting president for a two-year term; a conscientious and careful thinker and scholar; a solid contributor to many religious journals, including our own *Journal of Religion,* has been selected by the Trustees of the Baptist Theological Union to represent the alumni of the Divinity School at the annual dinner to the Federated Theological Faculty, October 20, 1954.

THE CHICAGO ECUMENICAL INSTITUTE

The Chicago Ecumenical Institute, under the management of eleven theological seminaries (faculties) of metropolitan Chicago, meeting at six centers, August 2-13, prior to the World Council Assembly in Evanston, was an ecumenical achievement which may well be of the greatest import to the World Council of Churches and to the Ecumenical Movement as a whole. The local Institute committee, under the chairmanship of Dr. A. C. McGiffert, Jr., president of Chicago Theological Seminary, which made all local preparations and arrangements, are in unanimous accord as to the outstanding success of the Institute.

In a letter to Dr. W. A. Visser 't Hooft, Dr. McGiffert expressed, in behalf of the local participating seminaries, a threefold significance of the Institute:

It provided the first occasion at which theological seminaries in Chicago, representing more than ten denominations, engaged in common co-operative action. The effect of this joint ecumenical service upon the faculties and their students and constituents will, I believe, lead to further co-operative enterprises and will have far-reaching effects.

The Chicago Ecumenical Institute also expressed the teaching responsibility of the Ecumenical Movement which is, we believe, best carried on indirectly. Our lecturers did not discuss the Ecumenical Movement nor the World Council of Churches. They lectured on subject matter in their own fields of competence: Bible, Church History, Theology, Ethics, Missions, etc. The effect of this approach upon the listeners was to enlarge their perspective and to deepen their sense of partnership with Christian leaders of other nations, cultures, and races. But these men did more than lecture. They generously gave their time to personal and small-group meetings and discussions.

Those who attended the Chicago Ecumenical Institute were in overwhelming majority ministers of local churches. This means that the Ecumenical Movement and the World Council will have penetrated into the hearts and minds of the men who are carrying on at first hand the leadership of our congregations. The meetings made a profound religious and theological impact on them.

To judge from comments which the lecturers themselves made to us, a third significant influence may be attached to the Institute: namely, the impressions made upon the lecturers themselves, through their becoming acquainted with ministers here in a way which would not be possible for visitors who do little more than lecture or consort with overseas leaders like themselves.

The total registration for the two weeks of the Institute was 1,785. In the United States, 45 states and the District of Columbia were represented. Foreign countries represented were 12 in number. There were 23 denominations represented, the Presbyterians having the largest numerical representation with 368. Methodists were second with 324. However, the Church of the Brethren, on the basis of total membership, had the largest representation percentagewise, with a registration of 74.

Total registration at the University of Chicago Center was 337, representing 36 states and 18 denominations. At the local center Disciples led with a registration of 95. The Congregational-Christian Church was second with 62.

Apart from the lectures, perhaps the most interesting and stimulating hours of the Institute were in the group and panel discussions. Here the English and Continental lecturers were forthright in answers to numerous questions with reference to the situation that confronted the Christian church in their own homeland, as well as the state of the church itself. Without being pessimistic one could note the deep concern moving almost to apprehension and even anxiety. And the contrast, whereby American churchmen might conclude that American churches were dynamic and vibrant in comparison with some of their friends across the seas, left the question open as to whether American church activism, if seriously probed, might not lead to the disclosure of the shallow superficiality of the spiritual life of American churches.

ALUMNI AMONG "GREAT NEGRO PREACHERS"

The July, 1954, issue of *Ebony,* a picture magazine which has been called "The Bible of Negro Publications," carried an article entitled "Great Negro Preachers," together with the photographs of ten men whom *Ebony* described in these words, "Questioning a cross-section of churchgoers—including doctors, housewives, laborers, lawyers, and teachers—*Ebony* compiled a list of the ten greatest Negro preachers and, surprisingly, found that half of these men are perhaps even better known nationally in other fields than they are in religion. . . . Qualities of greatness looked for in a preacher in addition to

social responsibility were a deep spiritual understanding, sincerity of purpose, knowledge of the Bible, a practical mind and ability to communicate a message to the masses as well as the well-educated." No attempt was made to rank the ten in order.

Among the "ten greatest Negro preachers" are two Chicago alumni: Dr. Benjamin E. Mays, M.A.'25, Ph.D.'35, president of Morehouse College, Atlanta, Georgia; and Dr. Miles Mark Fisher, M.A.'22, Ph.D.'48, pastor of the White Rock Baptist Church, Durham, North Carolina.

In the photograph caption, *Ebony* reported, "A sensitive, profound thinker, Dr. Benjamin E. Mays is probably much better known as an educator than as a minister. . . . Dr. Mays is an accomplished lecturer who has worked hard in the struggle for interracial understanding since early in his career. The former Dean of Howard University's School of Religion has been active in Urban League, YMCA, and United Negro College Fund activities."

Of Dr. Fisher, *Ebony* said, "A powerful and persuasive speaker, Dr. Miles Mark Fisher pastors the wealthy White Rock Baptist Church in Durham, N.C. Though small of stature, Dr. Fisher appears big and imposing in the pulpit. Dr. Fisher preaches with a simplicity of language that communicates to the masses as well as the elite. He has authored many pamphlets. Four-fifths of 1500-member congregation crowds church every Sunday."

Dr. J. H. Jackson, minister of the Mount Olivet Baptist Church in Chicago, who, while not an alumnus, has been a student in the Divinity School, was among the ten selected by *Ebony*.

Others selected were Shelton Hale Bishop, rector of St. Philip's Episcopal Church, New York City; Dr. Mordecai W. Johnson, president of Howard University; Archibald E. Carey, Jr., Quinn Chapel A.M.E. Church, Chicago; Dr. Howard Thurman, Boston School of Theology; William Holmes Borders, Wheat Street Baptist Church, Atlanta; and Kelly Miller Smith, First Baptist Church, Eighth Avenue, Nashville.

ALUMNI NOTES

Carl A. Nissen, A.M. '29, is in Klampenborg, Denmark, on a Fulbright grant, where he is lecturing in two folk high schools on American civilization and sociology. He writes: "I have had many conversations with Danes, and they are very hospitable and have many questions about America. They have a notion that we are forcing all Americans into a rigid mold from which we brook no deviation in either behavior or thinking. They fear the McCarthyites and fear America is full of them. They mistrust our democracy on race relations. They resent being referred to in the American press as socialistic just because they are more advanced in welfare legislation. Many of the Danes who have been in America have misinterpreted (according to our interpretation) what they saw." Dr. Nissen will return to America in March to teach

in Ohio State University in the Spring Quarter.

Albert C. Ronander, B.D. '41, is executive secretary of the Pilgrim Hymnal Revision Committee, Congregational-Christian Church. Mr. Ronander resides in Boston, Massachusetts.

W. E. Garrison, Ph.D. '97, passed his eightieth birthday, October 1. For a full third of a century he has been literary editor of the *Christian Century*. A member emeritus of the Federated Theological Faculty, Chicago, Dr. Garrison is now professor of philosophy in the University of Houston.

Dan Huntington Fenn, A.M. '20, pastor of the Unitarian Church, Tucson, Arizona, reports that his church has just completed a new building.

Paul Lambourne Higgins, B.D. '45, was married to Mrs. Ruth Paddock Weir, Chicago, on June 30. Mr. and Mrs. Higgins spent most of the summer in England and France. Mr. Higgins is pastor of the Hyde Park Methodist Church, Chicago.

Hedley S. Dimock, Ph.D. '26, is now co-ordinator of training, San Francisco, California, YMCA.

Edmund J. Thompson, Ph.D. '33, principal of St. Stephen's Theological College, United Church of Canada, was elected president of the Edmonton and District Council of Churches in June.

George H. Hartwig, ex-'29, sometime professor of English, St. Olaf College, now retired, for the last ten years has been directing a project at Midland College, Nebraska, to establish a great Library of Biblical Literature for a liberal arts college. Books on the origin, translation, and influence of the Bible in civilization and "every conceivable kind of book that will contribute to the soundest possible interpretation of the Bible" are sought for the library at Midland. Mr. Hartwig resides at 3314 Emerson Avenue S., Minneapolis 8, Minnesota.

Earl C. Dahlstrom, A.B. '39, is now professor of practical theology, North Park Theological Seminary, Chicago. From 1950 to the present year he has been pastor of Bethany Covenant Church, Chicago. Dr. Dahlstrom received the Ph.D. degree from Hartford, 1950.

Marvin J. Taylor, M.A. '49, is now minister of Christian education, Mount Lebanon Methodist Church, Pittsburgh, Pennsylvania. Mr. Taylor has been honored by election to Phi Delta Kappa.

Leila W. Anderson, A.M. '38, B.D. '40, continues her unique service to the Congregational-Christian Churches in the United States as a "Pilgrim Circuit Rider." Last year she covered more than 20,000 miles in a station wagon in getting at and serving important needs in the most out-of-the-way rural communities in this country.

Matthew Spinka, Ph.D. '23, received the honorary degree of Doctor of Theology from the University of St. Andrews, Scotland, last May 28. Professor Spinka has two recent publications, *Advocates of Reform,* published in 1953, and *Church in Communist Society,* published this year. Professor Spinka was previously honored with a Th.D. degree from Prague in 1948 and with the D.D. degree from Coe College in 1950.

George F. Hall, Ph.D. '35, formerly dean of Gustavus Adolphus College, St. Peter, Minnesota, has been elected executive secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions.

Ralph Ernest Bayes, ex-'29, has just completed an interim pastorate at Allston Congregational Church, Boston, and is now serving as interim minister at Harvard-Epworth Church, Cambridge, Massachusetts. Mr. Bayes is completing twenty-four years as minister of the Mariner's House in Boston.

William H. Hannum, M.A. '08, is now retired and living in Clearwater, Florida.

Carl O. Basinger, M.A. '45, pastor of the First Congregational Church, Keokuk, Iowa, has been attending the University of Wisconsin and the University of Iowa, specializing in sociology of religion under Howard Becker and Harold Saunders. Mr. Basinger is at present writing a thesis on "Competition, Cooperation, and Conflict in Protestant American Churches," a study in social organization and disorganization.

John William Bailey, Ph.D. '04, is currently celebrating the fiftieth anniversary of his achievement of the doctorate and continues to do some teaching at Berkeley Baptist Divinity School. His *Short Introduction to the Gospels*, produced over half a century ago in collaboration with Ernest DeWitt Burton, is still a well-selling item on the book list of the University of Chicago Press in revised form.

Glenn S. Kropf, M.A. '32 (Education), is director of Christian education and of the Wesley Foundation, University of Colorado. Mr. Kropf transferred from public school administration, after twenty years' service, to work in Christian education.

Donald M. Typer, M.A. '35, became president of Doane College, Crete, Nebraska, on September 1. In his inaugural, held November 6, his presidential address was entitled, "Liberal Arts in the Cause of Freedom." Doane is a Congregational-related college with approximately three hundred students.

Dale Miller, Jr., candidate for the degree of Doctor of Philosophy, in the field of church history, has joined the staff of the Department of Religion, Drake University, beginning the current academic year.

In Memoriam

Bruce Edmund Jackson, B.D. '09, on February 19, 1954. At the time of his death Mr. Jackson was residing in New York City.

Halley Farr Waggener, A.M. '28, on May 13, 1954. At the time of his death Professor Waggener was residing in Franklin, Indiana. He is survived by Mrs. Waggener.

Roy Wilson Merrifield, B.D. '06, and Mrs. Merrifield were killed in an auto-train collision, May 18. At the time of his death Mr. Merrifield was minister of the Fonda Congregational Church, Fonda, Iowa. Surviving Mr. and Mrs. Merrifield are three sons, Jacques, Richard, and Don; and one daughter, Jean Farr.

Mrs. J. M. P. Smith, October 17, wife of the late Professor J. M. P. Smith

who for many years was professor of Old Testament in the Divinity School. Mrs. Smith had resided in Chicago since her husband's death more than twenty years past. She is survived by a daughter, Mrs. Harold Gates, Chicago.

FACULTY NOTES

J. Coert Rylaarsdam gave an address on November 11 at Shimer College, Mount Carroll, Illinois, on the subject, "The Roots of Christianity in Judaism." On December 27 and 28 Mr. Rylaarsdam will give two platform addresses at the Quadrennial Assembly of the National Student YMCA and YWCA at the University of Kansas. The subjects of his addresses are "The Biblical Meaning of History" and "The Christian View of the Nature of Man." On November 9 Mr. Rylaarsdam addressed the Roger Williams Fellowship Conference in Chicago on the subject, "Authority of Scripture in Baptist Churches."

Seward Hiltner gave a series of addresses November 8–10 at the University of Virginia Medical School, Charlottesville, Virginia, under the sponsorship of the Department of Neuropsychiatry. On November 19 Mr. Hiltner spoke at a conference under the auspices of the Mental Health Society in Indianapolis. On November 21 he preached at Vespers at Beloit College, Wisconsin. On December 3 and 4 he will attend the meeting of the American Association of Theological Schools. On December 4 he will participate in a Conference on Psychotherapy in New York City, under the auspices of the New York Academy of Sciences. On December 13 he will speak before the American Congress of Obstetrics and Gynecology in Chicago. On January 6 he will give a series of lectures at the United Theological Seminary in Dayton, Ohio. On January 10 and 11 Mr. Hiltner will conduct a seminar for ministers in Canton, Ohio, under the auspices of the Ministers' Association, and during the week beginning January 31 he will give a series of lectures at the Austin Presbyterian Theological Seminary.

Arthur Cushman McGiffert, Jr., visited various churches and college campuses in Colorado the first week in November. On November 28 Mr. McGiffert will attend the General Assembly of the National Council of Churches in Boston, Massachusetts.

James Luther Adams addressed the joint Universalist-Unitarian Minnesota Conference in Rochester, Minnesota, on October 23. He participated in a Conference on Religion in the State University, held at the University of Minnesota on October 25. On November 3, Mr. Adams participated in the Conference on United States policy respecting the state of Israel, in Indianapolis, and on November 19 in the Conference of the American Christian Palestine Committee, meeting in Chicago.

W. Barnett Blakemore participated in a forum on religion at the Community Church, Park Ridge, Illinois, on October 18. The topic of the forum was "Man—God's Problem." October 25–30 Mr. Blakemore was director of worship for the International Convention of the

Disciples of Christ, meeting in Miami, Florida. On November 10 he addressed the Roger Williams Fellowship Conference in Chicago on the subject, "The Baptist Concept of the Minister." From January 25 to 27 Mr. Blakemore will give a series of lectures on worship at Emmanuel College, Toronto, under the auspices of the Christian Foundation and the College of Churches of Christ in Canada.

Charles Hartshorne addressed the Iowa Philosophical Society, meeting in Des Moines on October 28, on the subject, "Metaphysics and the Importance of Empty Truths." On November 1–3 Mr. Hartshorne attended a conference of the Operations Research Office in Washington, D.C. He spoke on the subject, "Metaphysical Models."

Wallace W. Robbins gave the Conference Address at the Lincoln Area Unitarian Conference, held in Rockford, Illinois, October 15.

Granger Westberg was Seminar Leader at the Congregational Missions Conference, Rockford, Illinois, October 19–21. On November 1 and 8 Mr. Westberg conducted a seminar on pastoral care for Berrien County Ministers in Benton Harbor, Michigan. He held a special conference for ministers on pastoral care of heart patients at a meeting of the Illinois State Heart Association, in Springfield, November 15. On November 22 he spoke to the Medical Society in St. Paul, Minnesota.

Joachim Wach gave a series of lectures for the American Council of Learned Societies on "History of Religions," November 1–4, in Atlanta, Georgia. These lectures will be given at Emory University, Oglethorpe College, Agnes Scott College, and Columbia Theological Seminary.

Preston T. Roberts, Jr., gave a "Report on Evanston" on November 3, at the meeting of the Committee on Christian Unity of Friends' General Conference, in Philadelphia. On November 4–7 Mr. Roberts attended a series of meetings of the Philadelphia General Meeting of Friends. Review of membership on World Council was considered.

Joseph M. Kitagawa gave the keynote addresses at the meetings of the Episcopal Diocese of East Carolina, at Aurora and Morehead, North Carolina, October 21 and 22. On November 7–9 Mr. Kitagawa was the speaker for Religious Emphasis Week at Gustavus Adolphus College, St. Peter, Minnesota. On December 2 he will give an address on "The General Theological Problems of the Encounter between Christianity and Non-Christian Religions" at Maywood Lutheran Seminary, Maywood, Illinois.

William N. Hawley addressed the Divinity School Alumni Luncheon at the Baptist State Convention, Bloomington, Illinois, on October 16. On October 22–24 Mr. Hawley was leader and main speaker at the Michigan State YMCA–YWCA Student Conference at East Lansing, Michigan. On October 29–31 he was leader and main speaker at the Christian Student Foundation Fall Retreat, Michigan State College.

Bernard M. Loomer was leader of the Wisconsin Conference on Christianity and Scholarship, October 8–9, which met in Green Lake, Wisconsin.